11. To the description of the somatic peculiarities of the Nama may be added a description of the psychic characteristics. The Nama is above all an emotional being. It is not difficult to rouse him to transports of joy and he who is able to rouse his joyous instincts has won his heart. In this state the Nama is willing, kind and hospitable; he will share his last crumb with his visitor and reveals clearly that he is indeed capable of noble sentiments. In this state, too, he is susceptible to religious impressions and the indiscrimination with which he surrenders to his emotions makes him an easy victim and a ready follower of visionaries. It need scarcely be added that dreams, visions, supernatural voices, etc., are fruitful seed in minds of such psychological structure. 152

12. On the other hand, when under the influence of disagreeable passions the Nama presents an altogether different and almost unrecognisable aspect. He is then sulky, unapproachable, impudent, faithless, unmerciful and cruel.

13. Both in his good and bad moods he is impelled by the desire to play the great man, to earn as much as possible with the least exertion. Yet he consumes his earnings in the most uneconomical manner and loves to prove himself in the grandest of attire. 156

14. Contrary to the descriptions of the older historians, the Nama is nowise slow of thought. He knows how to use his senses and he is able to translate for his use with great rapidity of thought, whatever his eye, ear and sense of smell have communicated to him. As far as rapidity of thought and imagination are concerned, the Nama takes the first place in South West, leaving the Herero, Berg Damara and Orambos, even the so-called Bastards, far behind. He is [illegible] whatever on him. He is a great teller of tales and listens to tales with great attention, but for the past history of his people he has little interest, preferring a foreign language to his mother-tongue. 153 517

15. Will power, which gives character its type and reliability is but slightly developed in any of them. Principles count for little and a Nama will never fall back on a principle to explain his actions. It may be taken as an axiom that when the Nama acts under the influence of his agreeable instincts, the good qualities of his nature become evident in a surprisingly beautiful manner; but when he acts on his disagreeable impulses he can no longer be trusted and is capable of quite unsuspectedly evil actions. 152

H. Schinz, with whose judgment of the Nama I agree, writes of them: "They have their virtues and vices like every other people, but in order to judge them, we must descend from the pedestal of civilization, often so artificial, and place ourselves in their past, their environment and 181

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

differentiated as really to be regarded as separate languages, until after closer examination one discovers that these differences are due to the inexpert and various attempts at spelling the words. It must also be mentioned that the Nama language contains quite a number of words of Arabic origin, to which philology has not yet devoted enough attention. 197

5. If the mental disposition of the Nama can be judged from the language and its grammatical construction as well as the syntax, then the Nama language indicates a certain mental alertness and quickness of thought. This conclusion drawn from an examination of the language does not deceive us when we examine Nama thought and mental activity more closely. Mentally this tribe is decidedly the most active and most capable of development of all the tribes in South Africa. 197 153

Almost sixty years ago the investigator Bleek, assisted by missionaries, compiled a volume of interesting animal fables treating mostly of the jackal and showing his clever superiority to the other animals of the fields in all possible situations. That these fables, evidently rooted in the European fable-cycle of Reynard, the Fox, have become so popular with the Nama and have inspired them to compose their own works of fiction, has certainly not been incorrectly interpreted as revealing a mental disposition in the Nama which is similar to the cunning of the jackal. 177 538 153

Prof. Dr. Schultze completed a compilation of their literary products in his detailed work on " Namaland and Kalahari ": but the whole store of fables and stories has by no means been collected by these two. I myself have collected and possess about a hundred unpublished fables. 538

6. The Nama have also attempted to write poetry. The old prayers for rain which have already been cited indicate a [illegible] domestic or wild animal which the Nama has not sung of. A Nama teacher completed the Teachers' Conference of last year with a large collection of anthems he had composed, some of which are worth publishing. For this conference of teachers all of them had received agenda papers and the way in which most of them had approached the problems and publicly expressed their thoughts was surprising. [875]

7. Musically the Nama has always been highly talented. The possession of a musical instrument is appreciated more than the possession of money. The women and girls have often got specially beautiful voices. Their community-song for four voices, with trumpet accompaniment, could compete very favourably with the music at European church festivals. I had a Nama boy in my training college who passionately devoted himself to playing the harmonium. Before then he had never had an opportunity of learning the harmonium. According to the rules of the house every pupil of the institution had to go to rest at 9 o'clock every night. The har- 533 517